

The Converted Catholic.

A Monthly Publication

Specially designed for the Enlightenment and Conversion
of Roman Catholics.

Edited and Published by Father O'Connor, at 60 Bible House, New York.

NOVEMBER AND DECEMBER, 1884.

Vol. II. No. 1.

Subscription \$1.00 per annum.

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(Entered at the Post-Office in New York, as Second-Class Mail Matter.)

EDITORIAL NOTES.

THIS number of the CONVERTED CATHOLIC contains the November and December issues combined. This was rendered necessary by the enlargement of the Second Volume. The issue for each month in future will be the same size as this number, 32 pages.

WE give thanks to God, from whom all blessings flow, that we are enabled to present our readers with this first

number of the Second Volume of the CONVERTED CATHOLIC. It has been through his goodness and mercy alone that we have been able to carry it on successfully during the past year. Truly we can say from our heart, "Hitherto the Lord has helped us." He has used our friends and subscribers as instruments in cheering our heart and strengthening our hands in the good cause. In our joyful thanksgiving we have no desire to refer to the obstacles and difficulties that beset us during the past year. The Lord has over-



ruled all obstacles, and we begin our second year leaning on the arm of his strength, and looking to Him for wisdom, and guidance, and patience, and perseverance, trusting in His providential care for purity of soul and strength of body in the good cause.

THE time and labor in getting out our paper in its increased form were more than we had calculated on. Hence the necessity of combining the November and December issues in this number. Henceforth the paper will always be issued a few days *before* the first of the month. We could not get printers to do the work otherwise. This would not be the case if we had type of our own.

WE call special attention to the increased size of our paper this month. Note the clear type, the well arranged columns on each page, and the broad pages of our serial, "Rome: Pagan and Papal." After a perusal of its pages, will not each of our subscribers consider that it costs money to print such a paper, and that we have no way of meeting the necessary expenses but by an appeal to them? We do now appeal to each individual subscriber to renew as soon as possible, and to call the attention of friends to the CONVERTED CATHOLIC and the cause it represents. Many have already forwarded their subscriptions, but there are many more yet to hear from. Any of our friends who think they cannot spare one dollar this year will please write to us, and be assured the Lord will open a way by which the paper can reach them.

WE want agents for our publications

in every city and town in the United States. The price is placed at the lowest possible figure, but there will be a slight margin over expenses if we can secure a wide circulation. All who could solicit subscriptions please write to us and we will send as many copies as are needed.

CAN anything in religious literature be more instructive and entertaining than the article, "Mary in Heaven," on page 15. We have hundreds of Roman Catholics, many of them priests, among our readers, and we ask them to communicate with us after reading that article.

It cannot be expected that Roman Catholics will send us subscriptions until they are converted, and then they will cease to be Romans. But our Christian friends, who have at heart the salvation of some Roman Catholic acquaintances, can powerfully aid in their conversion by ordering us to send them the paper the coming year. Last year a Christian gentleman in this State sent a subscription for the Roman Catholic priest in his town. That priest has since been converted. In the last month we have had letters from four Catholic girls who were living in Protestant families where the CONVERTED CATHOLIC was taken, and by reading it their eyes have been opened to the truth. We have evidence on all sides that the kindness and charity we have shown to our Roman Catholic brethren has had a good effect on them. And yet the most thorough going Protestants have endorsed the methods we have adopted in discussing the many vexed questions between Protestantism and Romanism.

The Roman Catholic Council in Baltimore.

The following is the substance of an address delivered by the Editor of the CONVERTED CATHOLIC before the Baptist Ministers' Association of New York and vicinity, at their usual weekly meeting on October 13. At the close of the meeting a hearty vote of thanks was passed to the speaker, and the Assembly commended him and the work in which he is engaged to the sympathy and practical aid of all Christians.

The third Plenary Council of the Roman Catholic Church in the United States which assembles in Baltimore on November 9th is the most influential and important held by that Church in this country, and in its numbers and power can fairly rank with many of the great Councils of the old world.

The Councils of the Roman Catholic Church are designated as follows: General or Ecumenical Council, where the Archbishops and Bishops throughout the world are assembled by command of the Pope.

The first General Council was held at Nice in the year 325, and the last in Rome, known as the Vatican Council, which promulgated the dogma of the infallibility of the Pope, in 1870.

Next in importance is the Plenary Council, which is composed of the Archbishops, Bishops and Abbots of a whole country.

The Provincial Council consists of the Archbishop and Bishops of a Province, and a Diocesan Council comprises only the Bishop and Priests of a diocese.

The first Plenary Council of the Roman Catholic Church in America was

held in Baltimore in 1852, and was attended by thirty two Archbishops and Bishops. There were then about 2,500,000 Roman Catholics in the United States.

The second Plenary Council was held in 1866, and was attended by seven Archbishops, and thirty-seven Bishops, three Abbots, and thirteen heads of religious orders.

The third Council which meets on November 9th will be attended by twelve Archbishops (not including Cardinal McCloskey), fifty-eight Bishops, six mitred Abbots, thirty representatives of religious orders, such as Jesuits, etc., and theologians and high ecclesiastics that will swell the number of the active participants in the Council to three hundred. All these will convene to legislate for 7,000 priests and 7,000,000 people. When it is considered that fifty years ago there were not half-a-million Roman Catholics in the United States, it can be seen how this Church has grown to be a mighty power in the land. The cause of this phenomenal growth has been, in the first place, the immigration of the peasantry of the European countries which have been spiritually subject to Rome. It is patent to every one that the subjects of the Pope in all countries have been weighed down by poverty, ignorance, and other evils inseparable from superstition.

Another cause of the increase of the Roman Church in our midst, as Dr. Gilmary Shea acknowledges in the last number of the *American Catholic Quarterly Review*, is the absence of all aggressive Protestantism in America for the last thirty years. While the Protestants of America have been sleeping, Rome has been sowing the seed of her

superstitions in their midst, and the day is not far distant, if not already at hand, when she will reap her harvest, to the confusion and sorrow of the people of God in this land.

This Plenary Council in Baltimore will devise measures for the promotion of the peculiar institutions of the Church of Rome, institutions that have been so hostile to liberty that many Governments in Europe had to adopt summary measures of protection by suppressing them. It was not without good cause that France, which was always known as a Catholic nation, expelled the Jesuits from her territory in 1880, and it was only after the sad experience of centuries that the Italian people rose up *en masse* against the Papal power. But all religions have full liberty in the United States, and Rome has taken advantage of this to establish here her future empire. "The land is before you, go and possess it." This will be the key-note of the deliberations of the Roman hierarchy in their conferences at Baltimore. Every obstacle in their way must be overcome, and the first bulwark of American freedom to be attacked will be the public schools. It is only a few months since the latest emissary of the Vatican, Mr. Capel, said that if the Pope issued an order commanding the Roman Catholic children to be withdrawn from the public schools of America, such a command would be obeyed "as quick as the click of a trigger." Such an order will not be issued, until the Roman authorities have their own parochial schools ready to receive the pupils; and when it is issued unscrupulous politicians in many school boards will be only too willing to compromise matters by affiliating the Roman schools

to the public schools, leaving the Priests and Nuns in control of the former, and paying them the same as the teachers of the public schools. Rome will have gained her point in getting the American people to support this one of her institutions, and the politicians will gain their reward by the support of the Roman Catholic vote in future elections.

Reformation of abuses will be attempted in this Plenary Council, but scandals and abuses are inherent in the Roman system, and all attempts to do away with them will be futile. In reality the only practical result of this Council will be to impose a heavier yoke of obedience to "the Church" on the neck of the people, and to dazzle the Protestants by this exhibition of the power of Rome. The Pope looks to America as the seat of the future empire of "the Church."

Whatever decrees may be adopted in Baltimore, they will have no effect unless sanctioned by the Pope; he rejects or approves at his pleasure. In reality he is the supreme ruler of the people, not only in their spiritual affairs, but in all the affairs of life; and as the soul is worth more than the body, the laws of all Governments must give precedence to the dictates of the Pope of Rome; so that in these United States, there are 7,000,000 persons who will always be "strangers and foreigners" to the sympathies and interests of the American people; and these "strangers and foreigners" are increasing in numbers far in excess of the normal growth of the American population. In this city of New York, and in a large number of the New England towns they are already in a majority. If this progress of the Roman Catholic Church

goes on unchecked, what will it be in another half century? It behooves the American people, and above all, the Christian people of the land to ponder well on this.

What is the remedy?

The Roman Catholic has as much right to worship his popish idols and obey the Pope in the United States as the Hindoo has to worship Brahma. But the people of God whose religion is founded on God's Word have the right and the duty to preach the Gospel of Christ to every creature. That this duty has been neglected, as regards the Roman Catholics, cannot be denied. Here in New York there are missions for the Chinese, etc., but there is not a mission for the Irish Catholics by any denomination or Church, except what the converted Catholics themselves in their poverty and loneliness are trying to do.

The evangelization of the Irish and German Catholics should be near the heart of every Christian and every patriot in America. It may be said that they are unapproachable. But this is a slander on the Gospel of the Lord Jesus Christ. No one made unto the image of God is outside the influence of the mercy and grace of Christ, "who gave himself as a ransom for all." When the Roman Catholic people know that they can be saved through and by Christ alone, they will not need the Pope or the bishops to interpose in the matter. The salvation of the soul is the Lord's work alone, not the work of man or woman, whether Pope or Virgin Mary, and when the people know this, they will turn to the Lord their God, leaving behind them the degrading superstitions that have kept them in ignorance and made them a

power for evil in the past. Evangelize the Roman Catholics and they will become good Christians and good citizens.

EVANGELIZATION
OF THE
ROMAN CATHAOLICS.

We have received from Rev. Dr. D. Murphy, Presiding Elder in the Iowa Conference of the Methodist Episcopal Church, an important circular addressed to the General Missionary Committee praying them to establish evangelizing agencies among the Roman Catholic population of this country in pursuance of the action of the last General Conference. As our readers are aware, Dr. Murphy is a converted Catholic who has filled positions of honor and trust in his denomination. He was a delegate to the last General Conference of the Methodist Episcopal Church in Philadelphia, and delivered a very able address there on this subject. He now follows that up with the present able letter. We regret we have not space in this issue for this admirable memorial, which reached us only a few days before going to press. It is so well suited to the present occasion, however, when a great Council of the Roman Hierarchy is assembled in Baltimore to devise measures for the extension of its power, that we deem it advisable to lay it before our readers in a condensed form.

The reasons which require the institution of missions for the evangelization of the Roman Catholics in the United States are presented by him in a clear and forcible manner.

I. The motives which have led various denominations to establish missions among the Roman Catholics of

foreign lands should also move them to do the same for the people of the same faith who are factors of our national life at home. "Why should our zeal be torrid for them when distant, and frigid when near?" Consider some of these reasons.

"The people have not the bread of life! They are denied the Holy Bible as the only and the sufficient rule both of their faith and practice, and the dicta of men in the form of the decrees of Councils, the bulls of the Pope, and the word from the mouth of the priest on the altar, bring the souls of the people under bondage to pagan novelities in doctrine and worship.

"The Roman Church seeks to disrupt the school system of the land, and to substitute in its place her own parochial system.

"Under the influence of its teachings the nations it has controlled have been held in a state of semi-barbarism, or have relapsed into a state of infidelity and decay; as witness Mexico, South America, Spain, Italy and Ireland.

"This Church is a growing power in our land."

[This was startlingly apparent in the recent Presidential election and the campaign which preceded it. Both political parties were truckling to the Irish Catholic vote, as if the Irish were the only people in the Union.]

Dr. Murphy continues: "The Gospel must be preached to them as well as to us. It is said, 'They have the light here in our churches; let them come to it.' I answer—that spirit is killing the Protestant churches where it exists. We must hold evangelistic meetings, pay pastoral visits, make personal efforts and appeals in order to succeed in saving souls. Why then

should we expect of Roman Catholics that interest should be begotten in them of our neglect; that faith should be begotten of our unbelief; that they should be enlightened, when we 'to men benighted the lamp of life deny?'

II. "It is evident that there is a movement of departure from Romanism in the world, which indicates a general restiveness among Roman Catholics. In France it is led by Hyacinthe, in Germany and Switzerland by the Old Catholics, in America by Father O'Connor and his worthy associates. Protestantism in the United States can make the movement headed by Father O'Connor and his co-workers a mighty force.

III. "How should such a mission be organized? I answer—Autonomously. Give it freedom to follow the leadings of Providence. Let us not bind Providence up in needless rules, but leave the movement to work out its mission under the power of the Holy Ghost."

Dr. Murphy closes his excellent letter with this hopeful assurance: "There are many who would contribute to this cause if they knew of its importance, and who would continue to support their own church at the same time."

For the last six years, "alone with God alone," without any denomination or Church to sustain us, we have endeavored in New York, Brooklyn and Newark to do all that has been suggested in this Memorial, and, thank God, with such a measure of success that many Roman Catholics have been converted, while Christians of all denominations have heartily sympathized with our efforts. But our best energies have not had full scope for lack of means.

This movement for the conversion of Roman Catholics, founded as it is on a sound evangelical basis, can be extended all over the Union. It only remains for the Christian people of all denominations to sustain it. This should be a patriotic as well as a Christian work.

REFORMED CATHOLIC WORKERS.

The Work in Newark.

One of the consolations to be found in a missionary work of this nature, is the testimony of those who have been spiritually benefited by our preaching or writing. Recently our brother, Rev. Stephen Dekins, said in reference to his work in Newark: "If I had not evidence of continual growth in interest in my work, I would be utterly discouraged. But thanks to God, we have new testimony from converted Catholics every week that lifts up my soul. Often when the financial necessities of the work press on me, and for a time the way seems dark, the Lord sends some Roman Catholics to our meetings, who become convinced of the truth of what I preach, and who have the courage to proclaim it. Their testimony to the good work we are doing renews my strength and makes me trust in the providential care of our Heavenly Father more and more."

We shall bind up some of this testimony and lay it before our readers as we go on from month to month. Many of the ministers of Newark have given him the hand of fellowship and commended him to the sympathy of their congregations.

Brother Dekins has come to stay in Newark, for he has married a lady of that city, a member of the M. E. Church, and is now the happy father of two fine children. If he became a Roman Catholic priest, as it was intended he should, when Bishop Loughlin of Brooklyn desired him to complete his studies for the priesthood in Rome, we could not say that of him. We hope some day he will favor us

with his observations and experience of priestly life while he was pursuing his studies in the late Father McDonnell's parochial residence in Brooklyn. One day last summer, while conversing with the Rev. John J. Casey, B.D., of Montreal, and the writer, he recalled some of the incidents of his life while in that priest's house. We feel confident Dr. Casey will not soon forget the revelations he heard then, though he could relate a good many strange happenings that came within his own knowledge while he was a Roman Catholic, and a student of the Jesuit College.

During Brother Dekins' pastorate in Newark, one hundred and ten Roman Catholics, Irish, French and German, have been brought out of the Church of Rome. Recognizing this fact, the Presbytery of Newark, at its meeting in April, adopted the following:

"Your committee, appointed to consider the advisability of commending the work of the Rev. Stephen Dekins, the Reformed Catholic, beg leave to report that they have carefully inquired into the nature of the work and its results, and have also sought to inform themselves of the character of Mr. Dekins and of his qualifications for carrying on the mission he has been directing here for more than three years. After thus collecting what information we could, and duly considering it, we are of the opinion that the work is a useful one, and that Mr. Dekins is worthy of the confidence of the Christian public.

"E. R. CRAVEN,

"M. F. HOLLISTER,

"J. B. HOPWOOD,

"Committee."

This is good testimony to the efficiency of our Brother, and we think no greater inducement could be held out to all Christians to help him in his work. His address is Rev. Stephen Dekins, 83 Columbia St., Newark, N. J.

The Work in Brooklyn.

Like our Brother Dekins, Rev. James F. McNamee, the beloved young pastor of the Reformed Catholic Church in Brooklyn, has good reports to give of his work. He preaches every Sunday in the large Masonic Temple in that part of Brooklyn known as Williamsburg. This includes the parish where the notorious Father Florence McCarthy was pastor of the Roman Catholic Church for many years. It will be remembered this priest McCarthy was arrested last winter and brought into court for an indecent assault on Kate Dixon, his housekeeper. She swore positively to the assault, but Father McCarthy's brother-in-law was a liquor dealer and influential politician in the ward, and the judge, who was elected by the ward politicians, and was again running for office, postponed the trial. In New York and Brooklyn and other large cities where the majority of the municipal officers are Roman Catholics, the postponement of a trial of this nature amounts to a virtual acquittal.

But two months afterwards Mrs. Mary Cronin arose in her pew in the Roman Catholic church on a Sunday morning while Father McCarthy was celebrating mass, and denounced him as a lascivious wretch, who grossly insulted her daughter Bridget. Miss Bridget was the organist of the church, a pretty Irish girl of eighteen. She

went to Father McCarthy's residence to arrange about a concert for the church, and while conversing with him alone in his room he perpetrated the assault. Mrs. Cronin complained to Bishop Loughlin, but received no redress. Then she brought suit against McCarthy for \$30,000 for the assault on her daughter, and gained a verdict that frightened every Roman Catholic priest in the United States.

It will be also remembered that Father McCarthy, this priest of the holy Roman Catholic Church, continued to officiate as pastor of the church, saying mass, hearing confessions—especially of the young ladies of the parish, and doing all the other duties of a parish priest, with the full sanction and approval of Bishop Loughlin, until on January 18th, 1884, he appeared in the Yorkville Police Court of New York, with one of the "fallen women" of the city as his companion. He refused to give his name, until he was confronted by the evidence of a gold watch found on his person with his name inscribed on it. The publicity given to this case drove him finally from Brooklyn.

It was at this time that Brother McNamee, who had been preaching most successfully in another part of Brooklyn, transferred his field of labor to the parish of the disgraced McCarthy. From the first his meetings were crowded, and during the year he has gathered in many of those who were formerly steadfast members of the Roman Catholic Church. We remember preaching for him twice late in the Spring, and the place of meeting was crowded to the doors. Hundreds of Roman Catholics were present, and after the services many of them ex-

pressed their thankfulness for the good work of spiritual enlightenment that was going on there. Brother McNamee is very much beloved for his amiable qualities by Protestants and Catholics. He is a young man, twenty-seven years old, of clear intellectual countenance and fine presence. In May, 1883, he married an estimable Christian young lady of Brooklyn. After ten months of wedded bliss she was suddenly taken from him by the hand of death. It was a sore trial to him, but he bore it with Christian resignation. He is an earnest preacher, a master of languages, and a forcible writer. But above all, and better than all, he is a devout Christian whose heart is filled with zeal for the conversion of souls.

He has the warm endorsement of prominent ministers in Brooklyn, who are observers of his work; but he has a hard struggle to find means to carry it on; and as in the case of Rev. Stephen Dekins, he relies on the people of God everywhere to help him. His address is 98 Clermont Avenue, Brooklyn, N. Y.

A CONVERTED ECCLESIASTIC.

Rev. Charles Habrial, pastor of the French Mission in connection with the Berean Baptist Church of this city, is a frequent and welcome visitor to our office. His experiences of Romanism, and the causes that led him to abjure that faith, into which he was born, will appear in a future issue. He is a young man of fine intelligence and of a beautiful Christian spirit. We will not anticipate his "experiences" here, and will only say that two years after he left the Roman Catholic Seminary, he became a member of the

Baptist Church in Lyons, France. The pastor of that Church is the descendant of a line of pastors who kept the faith alive in that city for more than one hundred and fifty years. He has established several missions in the city of Lyons and its suburbs, and is still active in his noble work. Mr. Habrial married his daughter and came to America last year. He was immediately accepted as missionary pastor of the French work which Rev. Dr. Judson has established in connection with his Church. Brother Habrial has been eminently successful from the moment he took charge of the mission, notwithstanding the fact that he had to face some dreadful blunders, perpetrated by his predecessor, who had been a Roman priest. There are 20,000 French residents in New York whose antecedents point towards the Roman Catholic faith, but who practically have no religion, and it is this class that Brother Habrial especially seeks to reach. The Lord is blessing him with many converts, and we commend him to the prayers and sympathy of all Christians. His address is 110 Bedford St., New York.

Another Prelate Leaves the Roman Church.

MONSIGNOR SAVARESE.

Full particulars have been published of the career of this distinguished and able ecclesiastic who has recently left the Vatican and the Roman Catholic Church. Count Campello left the Papal church about three years, and his secession caused considerable excitement. He was a Canon of St. Peter's and hence commanded attention. He has not, however, proved to be a great leader of men. Several minor

clergy have seceded; but SAVARESE's conversion has been the most important yet. He is about fifty years old. When twenty-four years of age he was selected by Pio Nono as one of his chamberlains. In 1838 he earned the degree of Doctor of Civil Law and Doctor of Canon Law. He was advanced to the position of Judge of the Congregation of Prelates. Pius IX. esteemed him highly, and frequently consulted him about delicate questions laid before the Vatican. The Pontiff delegated him to write a treatise, bringing theological support to the theory of the temporal power. He charged Savarese with the revision of the famous dialogues of the Jesuit Passaglia, in which the present minister of public instruction, Prof. Baccelli took part as well as the learned professor, Joseph Cugnoni. Savarese was also a member of the commission charged with the political reforms of the Papal States. He was also a member of the assembly instituted by Pius IX. against modern errors (the Syllabus), and had as companions the most illustrious men of the clergy. He was the intimate friend of Cardinals Reissach, Andrea, Marina and Santucci. The last of his great friends, the good Canon of St. Peter's, Andisio, was never tired of praising him. Savarese was next made a member of the learned societies of the "Tiberian Academy," and of the "Arcadia." His best known works, besides several translations of German philosophical works, are "The Introduction to the Critical History of the Philosophy of the Holy Fathers;" "The Church Democracy," and several other standard works of the Roman Catholic Church. These studies modified the opinions of the

gifted prelate, and his associates began to suspect him of liberal views, which indeed took shape in a powerful plea made to Pius IX., not to confound the temporal with the spiritual power. Savarese grew more and more discontented with the Jesuitical tendencies of the Vatican, until at last came his open dissatisfaction.

A few months ago he finally broke with the Vatican. He now lectures in Rome, in the Hall of Dante, discussing questions of ecclesiastical and civil concern to the people. His views are thus summarized by a writer in the *Evangelist*:

"Savarese's religious views, and those of the Old Catholics generally, are briefly these—they reject the dogmas of the creed of Pope Pius IV. upon the following subjects: tradition, the seven sacraments, the Tridentine doctrine of original sin and justification, the propitiatory sacrifice of the Mass transubstantiation, reception of Christ in one kind in the Holy Communion, purgatory, invocation of saints, veneration of relics, worship of images, indulgences, and the Roman supremacy. They reject also the dogmas of the immaculate conception of Mary and the infallibility and universal bishopric of the Pope. Savarese stands upon the Nicene Creed, and would permit each country to have such services as it finds best suited to its needs. But all must subscribe to that Creed. Priestly celibacy, auricular confession, feast and fast days, he does not regard as essential, and in these and kindred Church rules would allow freedom of opinion and custom."

Will not our friends please get us many new subscribers.

EDITORIALS.

Romanism and Heathenism.

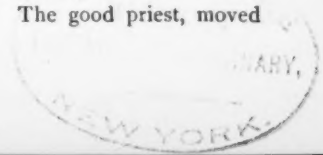
The Roman Church has no less than 6,700 missionaries, of whom 1,000 are Capuchins, laboring in India and the islands of the Indian Ocean; 2,500 Franciscans in Morocco and various parts of America; 300 Oblates in Jaffa, Natal, and Ceylon; 700 priests of the foreign mission in Malosia, Corea, and Tonquin; 1,500 Jesuits in British Guiana, Armenia, and Madagascar; 200 priests of the Congregation of the Mission (familiarily called Lazarists) in Persia, Abyssinia, and Kiang Su; 500 Dominicans in the Philippine Islands, Central Tonquin, and elsewhere. It is claimed that in 1883, as a result of the labors of 700 of these missionaries, 20,000 Pagans were converted, and 29,000 children of Christian, and 89,000 of heathen, parentage were baptized.

Every effort to carry the Gospel to the heathen should be encouraged, but do the Roman Catholic missionaries preach the Gospel of Christ and make known the way of salvation through him alone to the peoples of heathen lands. Do they tell them that he is the one Mediator, and the only one, between God and man? Our readers can answer this question after reading the following from a recent issue of one of the leading Roman Catholic papers of the city. From the letters we receive from missionaries in New Mexico we know there are much worse cases of superstition and idolatry than that which this Roman paper calls "simple childish faith." If the religion of the New Mexicans be Christianity, then better burn the Bible as a use-

less book. The Jesuits have been "civilizing" and instructing the Mexicans in religion for three hundred years, and this fetish worship of the Virgin Mary is the result. Will the "heathens" of Tonquin, the Philippine Islands, and Corea, etc., be lifted up to the plane of Christianity by these missionaries of the Pope, or be degraded to the condition to which the Roman religion has reduced the Mexicans? In the present, as in the past, wherever the Church of Rome has had control of the people of any nation she has kept them poor, ignorant and debased.

Christian missionaries have harder work to evangelize the Mexicans than can be found in any Pagan land. All who have tried to convert the lower classes of German, Irish and Canadian Roman Catholics, know how difficult it is to get them to understand that the Lord Jesus Christ alone can save them. The priests have told them that the Virgin Mary and Saints can do it. That which is related in the following sketch may not be heathenism; most decidedly it is not Christianity; but it is good and true and pure Romanism.

"The Rev. Father Hayes, a Jesuit priest, who had lived in New Mexico nearly thirty years, and who talks Spanish like a Castilian, related the following: Some time since he had charge of a certain Pueblo. During a long drought the crops suffered so much as to be in danger of entire failure. One Sunday after Mass several old men waited on him and entreated him to offer up a Novena of Masses in honor of the Virgin to obtain her intercession with God to procure rain to keep the Pueblo from starvation. The good priest, moved



by their earnestness, promised to grant their request, and began the next morning. On the ninth day after the the last mass of the Novena the same men came and told him that he must lead a solemn procession through the fields in which they would carry the statue of the blessed mother, surrounded by all her children of the Pueblo. Again the priest complied with their desire, and after putting on his surplice and stole, over all he put his cope. One of the old men remonstrated with him for doing so, saying that he would get it spoiled with water, as the rain would come before they could get back to the church. The priest said if the rain came he would be satisfied even if the cope should be spoiled, and then led the little procession out of the church. Shortly after, heavy clouds began to gather, and just as sure as the pious Indian had predicted, before they reached the church the blessed and long expected rain descended in copious showers on the parched and thirsty earth. Father Hayes said the faith of the poor Indians far surpassed his own, and that he was so much moved by what he verily believed was a miracle that he ascended to the little gallery where the statue of the Virgin mother was placed to offer up his thanks to God for his mercies to his poor children. While he was yet kneeling, one of the old Indians came up, and not seeing Father Hayes, threw himself on his knees before the statue and said: "O dearest mother, why did you not remember your poor creatures before now? We prayed, we sang hymns, we burned candles, we said your Litany, but you did not hear us until we thought our children and ourselves must die. Why

did you treat us so, dearest mother. You should not do so to us who love you so well. And now," added the man, just as if he was addressing his own mother on earth, "you have sent the rain, but the clothes of your statue are all wet and I am very sorry for that." The priest stole quietly away, leaving the child of nature and of Mary still talking in the most familiar manner to his patroness."

ANOTHER DEFEAT FOR THE POPE IN ROME.

An agent of the Vatican was authorized lately to purchase the newly opened Waldensian Church in Rome. He offered £40,000 sterling for it. But the building could not be bought at any price. The time is not long past when the agents of the Vatican could destroy not only the Church, but every man and woman connected with it. No wonder the Pope feels disgusted with modern ideas, seeing that he must tolerate a Waldensian Church even in the heart of the city of Rome. One cannot help recalling the terrible persecutions to which the poor Waldenses were subjected for so many centuries. The crusades against these people are among the darkest pages in so called Christian history. And the Papacy gained nothing by all those frightful scenes of cruelty and carnage. Persecution is a blunder as well as a crime. There is not to-day in Europe a Government that dares to carry out the behests of the Pope. All have with more or less sincerity acknowledged the rights of conscience, and the liberty of worship. May God hasten the day when the Gospel will supplant Romanism everywhere!

How the secret power of Rome moves and works is illustrated in the following case:

BROTHER FRANK IS SENT TO THE ISLAND OF MAURITIUS ON SIX HOURS' NOTICE.

BUFFALO, Sept. 28th, 1884.—The trial of Brother Frank, President of St. Joseph's College, Buffalo, for assaulting two little girls, and his conviction and sentence for a long term in State prison, is well remembered. Brother Frank's case was investigated by Gov. Cleveland and a pardon followed. This cleared the priest before the law, but not before the Christian Brotherhood. It was announced that he would not return to Buffalo, but it was not stated where he would go. It now appears that he had been exiled to the island of Mauritius and that he is there now engaged as a school teacher. Even his name has been changed by the Brotherhood, and he is now called Brother Francis Joseph.

He was forced to sail from New York June 28th, going to London and Alexandria. He received notice of his exile while stopping on the Boland farm, near Peekskill, and had only a few hours in which to reach the ship. The scene when Brother Frank received the news is said to have been a very affecting one. Brother Severian, of De Lasalle Institute, New York, was the bearer of the sentence from Brother Patrick, the head of the order in France. They were at breakfast at 8 o'clock when Brother Frank was handed his passage ticket and a letter from Brother Patrick saying that he must sail at 2 o'clock. The news was so sudden that Brother Frank could hardly speak. Claspings his hands together he said :

"Oh, my God! must I go without even seeing my poor brother?"

He cried bitterly, and it was with difficulty that the brothers could calm him. He asked the reason why he was not given a day's notice at least. Brother Severian told him the news came the night before, and they did not wish to wake him.

He was granted permission to send telegrams to his brother and a friend in Paterson, N. J., requesting both to meet him at the wharf. Neither of them, however, responded.

SELLING MASSES.

About two years since the letter-carrier brought us an envelope, containing the following proposition:

NEW MELLERAY ABBEY,
(P. O. Box 1571).

DUBUQUE, IOWA, Nov. 1, 1882.

To pay off a heavy debt on our new, half-finished Abbey, we shall have TWO MASSES—ONE FOR THE LIVING AND ONE FOR THE DEAD—said every day for a period of 50 years from date, in which those who give a donation of \$100 shall participate for 50 years. Those who donate \$50 shall participate in the fruits of said two daily Masses for 25 years, and so in proportion down to \$1, for which donors shall participate in said two daily Masses for 6 months from date of their donation.

FATHER BERNARD, PRIOR.

Collector will please write the name of each donor, the date and amount of donation after a number. When the sheet is filled, return it to me, with the amount collected. I will endorse it with a receipt, and return it to you.

The donors will then see that their donations have been received, and that they will participate in the two daily Masses.

Collectors who fill a sheet will receive a letter of Association.

Then follow numbers, from 1 to 32 inclusive.

We see how the religion of "Father Bernard" favors the rich. But the religion of Jesus Christ regards the poor with special favor. Father B.'s religion says: "Pay much, and you will have much interest in the Masses; pay little, and you will have little interest in them; pay nothing, and you will have no interest therein." Christ's religion says: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money, and without price." Again: "The Spirit and the Bride say, come. And let him that heareth say, come. And let him that is athirst come. And whosoever will, let him take the water of life freely." So we have no need whatever of earthly priests. Our "great High Priest," the "one mediator between God and man," stands in the presence of the Father pleading for all men, for whom He "tasted death."

"O, for this love let rocks and hills
Their lasting silence break;
And all harmonious human tongues
The Saviour's praises speak."

But while Romanism sells indulgences and prayers and promises heaven through the priest, lukewarm Protestantism flatters impenitent worldlings, who fail to forsake sin, but who "join our church"—saying that, "if faithful" (to the church), they will reach heaven at last

THE WORK IN NEW ENGLAND.

At a conference of Congregational Churches in Springfield, Mass., October 28th, Rev. T. G. A. Cote, Superintendent of Missions for the French Canadians of New England, gave a long exposition of the topic, "Work for our Foreign Population." He said that the French population of Massachusetts has been most neglected in religious instruction according to the Bible. There are 200,000 French people in that State, and over a million in the United States. The children born in this country of French parents are strictly within the power of the Romish system, which is hostile to the institutions and schools of this country. The same is true of the Irish and Germans. The Irish population has been left to the Romish system exclusively by the Protestants. How many pastors hold public meetings to which the Irish are invited? Some are afraid that it would create ill-feeling in the community, while others think that the Roman Catholic religion is good enough for that class of people. But if the Bible is true, popery is false and wrong. The Lowell ministers have opened public meetings for the foreign population. It is difficult to convince an Irish Catholic in conversation, so public meetings should be held, with free discussion of the confessional, purgatory, transubstantiation and similar subjects. With the French it is different. Personal work among them is sure to tell. In Lowell a mission was started eight years ago [by Mr Cote], and to-day there is a church of over 120 members, having a stone building costing \$12,000. That church received eight new members a few weeks ago.

The Portrait of Mary in Heaven.

DRAWN FROM HOLY SCRIPTURE.

Toward the close of the sixteenth century the following correspondence took place between a young mother abbess and an illustrious painter :

(*From the Abbess to the Painter.*)

ST. MARY'S ABBEY, August 15, 1564.

BROTHER,—Yes, brother, for such I ought now to call you ; here I am, placed at the head of a convent. I have quitted the world without much regret ; sometimes I acknowledge I still feel the need of some of those innocent pleasures which render life in a cloister more supportable. I have done my best to adorn my cell, but what I most want is a portrait of my sweet patroness.

Nothing, next to a living creature, is a better companion than a picture, especially such as you can paint. I therefore give you an order for a portrait of the most Holy Virgin, as faithful as possible, at whatever price you think fit to charge for it.

I wish you to understand that I want it to be a faithful likeness,—not drawn from imagination.

Take your time—fix your own conditions ; nothing shall be spared to obtain the point so essential to me, for I seem as though I could pray so much more earnestly to Mary if I had an exact representation of her as she is now in heaven. Waiting your reply, I remain, your humble and already grateful sister, MARIA DE ST. ROMAN.

(*The Painter to the Abbess.*)

THE CLOISTER OF ASSUMPTION, }
September 30, 1564. }

SISTER,—You see by the date of my

letter, that I, like you, have left the world ; but I have not given up painting.

Your order, therefore, for a portrait of Mary, has given me great pleasure in my solitude. At least from this time my occupation will have an object ; and to make the painting durable, I will bestow upon it as much pains as possible. According to your request, I shall especially give attention to the likeness.

To secure it, I think the following will be the wisest course to take, but I shall wait for your opinion about it.

First, I do not wish to copy any known portraits, which, as you know, have depicted, not Mary herself, but the most beautiful women the painters could meet with, and often, alas ! not in the least like the Holy Virgin ! I shall not either consult the various legends, nor the numerous lives of the Virgin, written a thousand years after the time in which she lived. No, I will go back to the source, and draw from Holy Scripture itself authentic details about Mary, which will faithfully direct my pencil.

I promise that I will do nothing rashly, nor give vent to my imagination, and that I will study the sacred text with the greatest care, even if I am obliged to spend several years upon it.

But there is one little obstacle—I have no Bible ; I have sought in vain for one in the library of our monastery, and I write to you now in the persuasion that you will search more successfully in yours, and will forward it to me.

Yours, humbly and respectfully,
JOSEPH DE ST. PIERRE.

(*The Abbess to the Painter.*)

ST. MARY'S ABBEY, Dec. 1, 1564.

BROTHER,—Your plan delighted me, and I began at once to search for the book which you require. Our convent, like your cloister, does not possess it; but I wrote to Rome to obtain a copy from one of the libraries of St. Peter. That favor has been granted, and I send you the holy volume with this letter.

Now work courageously. Meanwhile I shall pray to Mary to direct your hand, and I hope that in time you will be able to send me a work which I shall be as happy to possess as you will be proud to have accomplished. I repeat, take your time, and do not send me the portrait until the likeness is perfect.

Your sister, etc.,

MARIA DE ST. ROMAN.

Thirteen months passed away before the correspondence was resumed.

(*The Painter to the Abbess.*)

CLOISTER OF ASSUMPTION, Jan. 4, 1566.

SISTER,—At length the work is finished!—a faithful and conscientious work if ever there was one. But it is not enough to assert this—I must prove it; for the portrait which I send you is such as to lead you to doubt the resemblance, unless I explain to you at length the authority on which my pretension rests, for having made the most faithful portrait of the blessed Mary that has ever existed, representing her as she is now in heaven. I will now enter upon my explanation.

One of the most important points to be known for the representation of any one is the age of the model. My first search on the arrival of the Bible was, therefore, to discover the age of Mary. I opened it at the Gospel of St. Luke,

and on the first page I noticed that Elizabeth, who only conceived six months before Mary, was then advanced in age; that first made me suspect that her cousin Mary could not be very young at the time that the daughter of her uncle or of her aunt was very old; Nevertheless, I do not wish to attach much importance to that inference, for Elizabeth and Mary might have been the children of two brothers or of two sisters of very different ages. I only noticed that the cousin of Mary was very old six months before the Holy Virgin was visited by the Angel Gabriel.

The second circumstance which helped me to fix upon the age of Mary was her betrothal before she miraculously conceived. This fact made me suppose that she was old enough to be married. It is important to fix upon that point to start from, for we shall not run much risk of being misled if we presume that Mary was then twenty years of age, especially if we bear in mind that she was a cousin of Elizabeth's. Let us calculate from that point.

Mary was betrothed at the age of twenty. After her betrothal Joseph perceived that she was with child; then, when she had given birth to her son, Mary must have been about twenty years of age and six months. I passed on to the second chapter of St. Luke, and I saw that Mary was still living when the child Jesus was left in the temple at Jerusalem; I saw also in the 42d verse that Jesus was then twelve years old. I concluded, therefore, that Mary was thirty-two and a half at that period. Passing on to the third chapter I learn that Jesus was baptized by John, and began his ministry at the age of thirty.

Now Mary was living then, as you know, and as we shall see further on, she survived Jesus on earth. I draw from this fact the simple and clear conclusion that, if Mary was twenty and a half at the birth of her son, she must have entered her fifty-first year when he had attained the age of thirty. Now, how long did the ministry of Jesus continue? I could easily calculate that by the number of times that Jesus went up to Jerusalem to commemorate the feast of the Passover. Besides, in St. John's Gospel, I find that Jesus went to Capernaum because the feast of the Passover was near. At the fifth chapter, a feast, which must have been that of the Passover, came round again, for St. Luke, at the sixth chapter, places events there related at that period. At the fourth verse of the sixth chapter a third Passover is mentioned. The thirteenth chapter describes the fourth and last Passover at which Jesus died.

These four Passovers, occurring during the ministry of Jesus Christ, do not admit of the supposition that it lasted less than three years, nor more than four. I reckon it, therefore, three years and a half. Now, if Mary was fifty-one and a half when Jesus began to preach, and his ministry lasted three years and a half, Mary was just fifty-four years of age when she stood at the foot of the cross.

Here the Gospel ends, but the book of the Acts of the Apostles commences; and I find Mary mentioned there in prayer with the disciples.

In another part I noticed that, in obedience to the intimation of Jesus, the Apostle John had received Mary into his own house. How much of her life yet remained Holy Scripture

does not say, for no further mention is made of her. Whether Mary lived one, two, three, ten, or twenty years, I do not know. If I wished to adopt the tradition of the Church I must suppose that she lived a long time at Ephesus, where St. John was bishop; but as I do not desire to add to Mary's age without necessary proof, I prefer, in the silence of Holy Scripture, to suppose that she did not live more than five or six years in this lower world, so that she would be just sixty years of age when she quitted earth for heaven. But before following her thither, let us study some circumstances which may give us a more correct idea of her countenance.

If it be well for a painter to know the age of a woman to form an idea of her countenance, there is also another circumstance which will aid him, viz: whether she had children, and if so, how many. I might never have thought of making this inquiry about Mary, if certain passages had not met my eyes while looking through the Gospel, which awakened my suspicions.

The first indication that I discovered on this subject was in the last verse of the first chapter of Matthew. I saw there that Jesus was "the *first born* son" of Mary, and that Joseph did not live with her as her husband until after the birth of Jesus. The two words that I underline appeared to me significant; but I did not come to a conclusion hastily, and I liked better to believe that Mary had no other child than Jesus, until I found evident proof to the contrary. Such was my feeling after having read the first chapter of Matthew, and I sincerely hoped that I should meet with nothing that would oblige me to give it up.

At the twelfth chapter I met with these words, which I read almost with terror: "While he talked to the people, behold, his mother and his brethren stood without, desiring to speak with him." His brethren! I exclaimed; as if Jesus had brothers! Mary, then, had several children. No, no, it can not be so! Doubtless the word brother here signifies cousin, but let me pass on, and may God grant that no other difficulty may come in the way again.

I went on and found the following passage: "Then one said unto him, Behold, thy mother and thy brethren stand without desiring to speak with thee. But he answered and said unto him that told him, Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother."

This latter part only added to my embarrassment. For if the word brother means cousin in the first line, it must mean cousin in the second, and then Jesus would seriously have addressed the multitude in this ludicrous way: Whosoever will do the will of my Father which is in heaven, the same is my cousin of either sex.

This supposition is ridiculous, absurd, impossible! It would give a grotesque form to that noble and touching expression of the Saviour, that we are brethren and sisters of Jesus Christ!

You see we must choose between two interpretations and their consequences. If Mary was accompanied by her nephews, Jesus compared his apostles to cousins, and we thereby lose the beautiful name of brothers; or

else she was surrounded by her own children, and, if so, Mary loses her glorious title to perpetual virginity. As for me, I own that if I must decide, I would rather believe that Mary had several children than deprive the whole Church—Christians of all ages, of the high privilege of being brothers and sisters of Jesus Christ.

Impressions which are received during the earliest years of childhood, and fostered through life, are not easily removed; and although my mind was convinced, my heart was not won. I still inwardly resisted, and almost hoped that a miracle might restore my first illusion.

I turned over the leaf and read the next chapter. Would you believe it! To my great surprise I saw, not only brothers, but sisters of Jesus mentioned at the 55th and 56th verses. The word cousin could have been used there instead of brother, for a note in your Bible says, that the same word in Greek stands for both; but alas! the word sister could not possibly be taken in the sense of cousin, for I have consulted a monk in our monastery, and he tells me that the two words are never used for each other in the original text of the New Testament. You may therefore judge for yourself of the force of my argument, without a knowledge of either Greek, Latin, or Hebrew.

I am told that in this passage the Greek words are ἀδελφός (*adelphos*) and ἀδελφή (*adelphē*). Now *adelphē*, in the Scriptures, always signifies sister, never cousin; is it not clear, then, that *adelphos* means brother, not cousin?

It appears that others besides myself have been preplexed by these four brothers, for I find in the margin of

the Bible that you sent me a manuscript note which alludes to several passages in the Scriptures, and proves, or at least attempts to prove, that James, Simon, Judas, and Joses, were the four sons of Alpheus, or Cleophas and Mary, sister of the mother of Jesus, and the three first of these four brothers were numbered with the twelve apostles. Alas! that explanation only changes the difficulty, or rather it gives rise to another, in which the repeated maternity of Mary appears still more evident. Let us admit that the four brothers named in the passage which I am examining were the cousins of Jesus, of whom three were then his apostles; you will find that in Luke viii., the twelve were with Jesus, and three of his cousins, forming part of that number, were also with him, and at the same time the mother and the brothers of Jesus arrived. Now these brothers who arrived with Mary can not be the same who were already with the Saviour.

Reckoning thus, Jesus had cousins, but he also had brothers: his cousins were apostles, but his brothers were not apostles; his cousins were with him, but his brothers were with Mary; his cousins are there among the twelve, his brothers arrive with his mother. Thus brothers and cousins are found side by side at the same time, at the same place; it is, then, impossible to confound them.

Reflection suggests that correct sense should solve any remaining difficulty. To make the word *adelphos* signify brother, we have only to give it the ordinary sense; but if we translate it cousin, we must take it in a very exceptional sense. In short, if those who wrote the Bible had believed in the

perpetual virginity of Mary, they would certainly have avoided the use of a word which might be mistaken for another. As soon as I admitted that interpretation, a thousand other particulars occurred in support of my new opinion.

For instances in the passage which I am examining, the Nazarenes, astonished that Jesus, who had passed his childhood amongst them, should perform miracles, exclaimed, "Is not this the carpenter's son? Is not his mother called Mary? and his brethren, James and Joses, and Simon and Judas? And his sisters are they not all with us?"

Now, when neighbors reckon the members of the family, is it not more natural to suppose that after having named the father and mother, they would mention the names of the brothers and sisters, rather than the names of the cousins? Again, if Jesus were the only child of Mary, why does not Holy Scripture say so? It does say, many times, that Jesus was the *only* Son of God; why does it not say, at least once, that Jesus was the *only* son of Mary? If the words are different, the facts must also be different; we must suppose that the authors, taught by the Holy Spirit, knew how to express themselves, and that they were equally correct when they called Jesus "the *only* Son of God," and the *first-born* son of Mary.

After these considerations, we must acknowledge that Mary, after having conceived by the Holy Ghost, gave birth to the only begotten Son of God—a child exempt from any stain of sin; and that after having fulfilled the purpose for which she was supernaturally endowed, Mary became the wife

of Joseph. Therefore, according to Matt. xiii., Jesus had at that period four brothers and some sisters; the word being in the plural number proves that there were at least two. I then conclude, finally, that Mary had—Jesus, her first-born son, his four brothers, and his two sisters. In other words, Mary was the mother of seven children at least. You understand, my sister, that in painting I ought to keep in mind those serious circumstances, in order to make her features, already rather old, appear thinner.

[The distinction between the brothers and cousins of the Saviour is, if possible, still more striking in the third chapter of St. Mark, for that evangelist places the mother and brethren of the Saviour immediately after the enumeration of the twelve apostles.

It may be asked, why is it deemed necessary to prove that Mary had other children? We answer, because much of the affliction that Jesus endured for us was the result of the unbelief of his brethren according to the flesh, and he testified that "a prophet is not without honor, but in his own country, and among his own kin, and in his own house."

Although they had never seen any deviations from perfection in him, and had even witnessed the miracles which he did, they tauntingly exclaimed, "If thou do those things, show thyself to the world," St. Mark adding, "For neither did his brethren believe in him;" and when he went up to Jerusalem to attend the last Passover before he suffered, not one of his brethren went with him, although they knew that the Jews had recently "sought to stone him." "In all points he was

tempted as we are;" for even his earthly home did not shelter him from trials such as we experience. It is a blessing to be "set in a family," but even then Satan robs the blessing of its joy! How few, alas! can enter into the spirit of St. Paul's petition, that he might not only know Jesus, that he might also realize *fellowship* with him in his sufferings.]

But if the advanced age of sixty, and maternity seven times repeated, induced me to depict the features of a good and holy mother, as grown old in her experience of life, and alas! in its deep sorrows also—for her suffering at the death of her first-born son pierced her soul as with a sword—nothing, however, gave me any hint of the expression of her countenance.

Were her features good and regular, or was there nothing remarkable about them? The answer appeared to me difficult to find. I even went through the whole of the New Testament without discovering anything which could lead me to a direct solution of it.

I observed, nevertheless, at each page, a marked omission as regards anything relating to her personal appearance.

It was the will of God that his Divine Son should be born and laid in a manger, that he should live amongst publicans, and die upon the cross; everywhere in the gospel the flesh is humbled and the Spirit raised; everywhere the outward appearance is despised and the mind valued; everywhere the body of a Christian is little valued in comparison with his soul.

I thought that there must be some allusion to the person of Jesus Christ, when a passage in the Old Testament confirmed my opinion. Isaiah, in chap-

ter liii., thus describes the appearance of the Messiah: "He hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him; on the contrary, we turned away our faces from him."

Such is the description given by the prophet Isaiah.

Ah! doubtless, dear sister, Jesus is the Son of God for you as well as for me, and he himself is God. He is the model of holiness, greatness of mind, and magnanimous devotedness. Without doubt Jesus is worthy of all our adoration; but observe I am only speaking here of the body in human form which Mary bore to dwell amongst us for a time in humility; yet in prostrating myself before God I can acknowledge that his human form had neither beauty nor comeliness, nor, in short, anything attractive.

If such was Jesus, we can suppose for the same reasons, and even for stronger motives, that such also was Mary.

I was about to place myself before the canvas, and to take up my brush, when a new idea struck me. It was of Mary, such as she is now and not what she was in childhood nor in youth that you asked me to portray, and you were right; for it was not Mary at her marriage, but Mary after her entrance into heaven, who now intercedes for us, and here I found nothing in the Holy Scripture to guide me. The Church says much of the Assumption of the Virgin; but the Word of God says nothing. What could I do? A good Catholic submits to the Church.

I admit, then, without further hesitation, what that good mother teaches, namely, that Mary at the end of her life on earth (at the age of sixty, ac-

cording to our calculation) was taken up to heaven, both body and soul, and placed near her Son. That being accepted as a fact, how should I represent Mary on her entrance into paradise? Doubtless with the features that she had when leaving this world, as she did not die, and has the same body now; but has not that body undergone a change? That was a question which I thought I could have decided with certainty from the Word of God.

I looked all through the New Testament again, and this is what I found on the subject: Jesus said to the Sadduces, "They which shall be accounted worthy to obtain that world, neither marry, nor are given in marriage, for they are equal unto the angels."

So Mary, now in heaven, can neither marry nor be given in marriage. She is, if I may so express it, neither man nor woman; Jesus says it—she is like unto the angels. Now, how are angels represented; or, rather, what chiefly distinguishes these celestial beings from mankind? We cannot but believe that their forms were like ours, for thus they often appeared to persons who are mentioned in the Old and New Testaments; but in Isaiah vi., we are told that in the presence of God the angels "cover their faces with their wings," from whence I draw this conclusion—if it be not *certain*, it is at least probable, that our celestial bodies, like angels, will have the same admirable means of traversing space, as messengers of God from one world to another.

This is why I have given wings to the queen of Heaven, what does not belong to either sex, and who entered paradise according to the tradition of this Church on quitting this earth, at the age of sixty.

As to the garments with which I have attired Mary, I have not been guided by the fanciful portraits which represent her gracefully clothed in a pale blue robe, falling in folds, and partly open, but I have followed St. John's description in his vision of heaven when he saw a great multitude arrayed in long white robes.

This is the explanation of the style of my portrait. I hope you will be satisfied with it, for I have done what I promised; it bears a closer resemblance to Mary than any portrait that has hitherto been painted.

Believe me your devoted and respectful brother,

JOSEPH DE SAINT PIERRE.

P.S.—I return the Bible that you may refer to the quotations which vindicate my performance.

Thirteen months passed away. The abbess then sent the following letter, which closes this correspondence :

ST. MARY'S ABBEY, Feb. 16, 1567.

DEAR BROTHER IN OUR LORD AND SAVIOUR JESUS CHRIST,—I write to you with a heart filled with joy and with the purest pleasure. You have done me the greatest service, do not doubt it; it is only just that I should endeavor to perform a similar service toward you. You thought you sent me an inanimate portrait, whereas you have given me a living being! You thought you should make me better acquainted with a mediatrix near to Jesus; you have been the means of revealing to me God my Saviour! But this needs explanation. I will go back to the beginning.

You will understand that on the arrival of your picture and your letter, I looked first at the portrait. It startled me! I read your letter, and, al-

though with difficulty, I received your reasons. At length I hung the blessed portrait in my cell—yes, the blessed portrait, as you shall see. The more I looked at that thin, aged countenance, the less I was enchanted with it, and my veneration for Mary became weaker. I was dissatisfied with myself; but I reflected that after all Mary remains the same; if she be neither young nor beautiful, Mary has not less power as an intercessor.

Vainly I repeated this strong argument; I always felt that I was losing my affection for my patroness, and at length I was compelled to acknowledge that what I had chiefly loved in the Virgin was her youth and beauty, her pure and graceful form, not her moral character, nor her intercession with Jesus Christ.

That fact once admitted, I wished to know for myself that blessed Mary whom I still respected, but to whom I could no longer pray without hesitation. I opened the Bible that you sent back to me, and there, in sight of the portrait, I felt my old ideas removed one after another, and the young, the gentle, and beautiful Virgin, mediatrix between Jesus and men, in short, the queen of Heaven changed into a humble servant of the Lord, happy because she had been received through grace; and who, far from being able to contribute anything to the salvation of others, needed a Saviour herself. This is the passage that struck me most. And Mary said: "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour." (Luke i. 46.)

If God be her Saviour, thought I, Mary might have been lost; she was not without sin! but I go on quoting

from the gospel: "For he hath regarded the low estate of his hand-maiden."

You see Mary speaks of her lowliness! She adds: "All generations shall call me blessed, for he that is mighty hath done to me great things."

So, if Mary has been lifted up, it has been done by the power of God, not through any power in herself. But listen to what the angel Gabriel said to her at the 30th verse of the same chapter: "Mary, thou hast found favor with God."

Now, you know that finding favor implies that she had sinned; you feel that it would be absurd to say that God had shown favor to Jesus Christ, because Jesus Christ was without sin.

You must not, however, think that my great joy arises from the discovery that Mary was only a blessed and very happy woman, like any other who is pardoned and saved. No; but from the moment that I took down that idol from the throne it occupied in my heart, room was ready for Him who ought always to have occupied it.

Yes, while seeking in the Bible to know Mary, I have learned better to appreciate Jesus Christ, my only, my beloved Saviour; and what I find in him is not what I found of old in Mary—a body of flesh, molded into such or such form—but with a mind and heart and love that nothing on earth can worthily express.

Ah! dear brother, when I saw the Son of God quitting heaven to dwell upon earth, when I followed him step by step, instructing the people, curing the sick, visiting the poor, not expecting anything from them, reproving the

great, at the risk of their displeasure, and, above all, when I heard that Saviour say to me: "Come unto me all ye that are weary and heavy-laden, and I will give you rest;" "He who believes in me shall never die;" "I lay down my life for my sheep;" and, at length, when after listening to him, I saw him hanging on the cross to atone for my sins, and crying, when dying, "Father, forgive them; for they know not what they do," oh! then my heart burned within me, emotion overcame me, my eyes filled with tears, and I cried: "My Lord and my God, I am saved!"

From that time everything has appeared new to me; the same Christian truths which, until then, I thought I possessed, were like beautiful images, suddenly endued with life and motion. The gospel, Christ, heaven, God, became realities to me. I felt in my heart as though a Divine guest explained to me the Word of God, making it easy to me to do right, while that which was so difficult and distasteful to me now became sweet. In short, I am like a person transported to a new world where ideas, feelings, indeed everything differs from the former world; and this world appeared new to me from the day that I truly felt that I was completely and freely saved by Jesus Christ.

And as for yourself, dear brother, will you not pursue the route you have half traversed? After having put the Virgin in her place will you not put our Lord and Saviour in his place also? Oh, believe me, there is no true peace, no true joy besides.

Take the Bible again (not the same, for I am keeping it for myself). Accept the one I now send you; read it daily, imploring the gift of the Holy Spirit; and be assured that you will soon find a better mediator than Mary—You will meet with Jesus, our God and Saviour.

Your sister in Christ,
MARIA DE ST. ROMAN.

ROME: PAGAN AND PAPAL.

BY

REV. MOURANT BROCK, M.A.

PREFACE.

For many years, both at home and while sojourning in other lands, I have been much interested in observing the various religions of the world, and in collecting such information respecting their traditions, ritual, and usages, as would enable me to compare them. And my intention was that, if it pleased God to grant me health, I would, after retirement from clerical duties, digest my miscellaneous papers, and shape them into a book.

But this was not to be: health failed, and my purpose was postponed from year to year. Last autumn, however, finding that a few of the papers which appeared in a periodical had met with much acceptance, I thought it might, perhaps, be well to revise and republish these together with some others. But feebleness of body again interposed, and rendered me quite unable to decide the question. So I called upon my friend Mr. Pember—author of "*Earth's Earliest Ages*," and "*The Great Prophecies*"—with a bundle of MS. in my hand, and asked his opinion. He replied that the MS. contained much interesting information of a kind likely to be valuable at the present time.

This answer determined me; and when I further told him how unfit I felt to undertake the completion of my own work, he kindly consented to help me by digesting and revising the papers, verifying those extracts which were within the range of his library, and seeing the book through the press.

I have to thank Dr. Lewis, of Berkley Square, Bristol, and the family of the late Rev. W. B. Marriott, for the loan of many curious books from which I have culled much interesting matter.

Nor must I forget many other friends and acquaintances, who have most kindly helped me, either by gathering or copying notes, and to whom I beg to tender my grateful thanks.

MOURANT BROCK.

CLIFTON, ENGLAND, *June*, 1883.

A few days after he had written his preface, the venerable author was called into the presence of Him who turneth the shadow of death into the morning.

He had requested that he might be spared to bring out a second edition of his useful "*Short Chapters on the Sacraments*," and his petition was granted, so that he was enabled to send copies of that work to some of his friends on his eighty-first birthday.

He had conceived a dread of lingering illness, and was wont to pray that, if such were the will of God, it might not fall to his lot. This desire was also remembered by his gracious Lord.

On Friday, June 29th, he retired to rest in his usual condition, but became ill in the night, and, after an hour's laborious breathing, the command went forth—"Loose him, and let him go!"

A gentle calm stole over his face, he gasped out the words, "Old things are passed away; behold all things are become new," and quitted the sick chamber for the Paradise of God so quietly that his sorrowing family scarce knew the moment of his departure.

"Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

G. H. P.

CHAPTER I.

THE TWO CITIES.

IN Southern Italy there are two cities hard by each other: the one teeming with life, the other a city of the dead.

These cities are Naples and Pompeii. The latter, accidentally discovered after an entombment of nearly seventeen centuries, began to be disinterred from the *debris* with which Vesuvius had overwhelmed it. This consisted, not of streams of lava, such as those beneath which Herculaneum was buried, but of ashes and pumice stone, intermingled with mud and water. By its removal an astonishing spectacle was presented to the world, a complete specimen of ancient civilization, with its arts, habits, and domestic arrangements, all laid bare to view; nay, even the very forms and features of some of the inhabitants of the overwhelmed city.

How, you will perhaps say, is the latter possible? Italian skill has cleverly solved the difficulty.

The volcanic ashes in which a human body was buried, were so delicately pressed upon every part of it by the water, which was also ejected from the mountain, that the form, whether male or female, was perfectly moulded. In process of time the body decomposed, but the impression upon the ashes which clasped the vanished form was still left.

Now mark the artist's skill. Professor Fiorelli—honoured be his name—has found a mould, and, see! he makes openings into the cavity, and pours in plaster of Paris, so as to fill it completely. He digs out the figure, now become solid; he brushes off the ashes adhering to it; and lo! there comes forth from the ground a Pompeian man, matron or maid, horse or dog, an exact fac-simile, whichever it may be, of its original.

The remains of the buried city disclose the fact that the habits of the ancient Roman differed but little from those of the modern Italian.

To this effect Professor J. J. Blunt, a most competent authority, in the third chapter of his *Vestiges of Ancient Manners* (Murray, 1828), writes as follows:—"From the discovery of Pompeii many connecting links between ancient and modern times may now be accurately traced. The same features present themselves in the general view of Pompeii as those of a modern Italian town. It exhibits indications, too, of the same gregarious habits as are still conspicuous. The ancient, like the modern, inhabitants of Italy ever preferred town to country life. The splendor of their sacrifices, the amusements of the Theatre, the Circus, the Baths, etc., have been succeeded by a magnificent Mass, the Opera, the Cafés, the Piazza, and the Corso. . . . Lapse of time, and the glories of history, have almost persuaded us that such men as the ancient Romans could not have thought, acted, and spoken like beings of this nether world. By a nearer acquaintance, however, the spell is broken, and the more that acquaintance is increased the more, I am convinced, shall we find that they resembled their present descendants."

We shall be able to test the truth of these remarks as we proceed, and shall see that in many points, and especially in matters of religion, the Italy of the present does indeed surprisingly resemble the Italy of the past. Let us illustrate this from what has been, and is daily being, disclosed in Pompeii, instancing some of the ordinary habits and usages of society.

An Englishman going for the first time to Naples, or indeed to any town of Italy, is surprised to find that, contrary to the custom of his own country, the grandest houses are built in the form of a square, with a garden and fountain in the centre; and that the ground floor and entrance to these mansions are occupied by shops, the best rooms being always upstairs. If he seeks the prototype of these modern dwellings, he will find it in the old Roman residences, and among them are those of Pompeii, where shops fronting the street are found in the basement story, and where the inner square with the little garden and fountain belonging to dwelling, are the almost invariable rule.

These fountains are usually, as in Naples and other modern Italian towns, either jets or little cascades, to serve which there are leaden supply pipes, with faucets and the usual modern appliances. On these ancient pipes, too, may be seen, as now-a-days, the stamp marked with the plumber's name.

This correspondence of ancient with modern usage may be found also in the Museum at Nismes, on a leaden pipe fished out of the Rhone, which in times of yore conveyed water through the river from a much esteemed fountain for the use of the dwellers on the opposite bank. In the Museum at Bath, too, there is a piece of a Roman leaden pipe similarly stamped.

No glowing fireplace cheered the occupants of a Pompeian saloon—poor enough truly is the modern Italian wood-fire—but in place of this northern comfort stood a brazier for charcoal. This is still the case in Naples, and in those towns of Italy where the English, and other northern visitors, have not yet taught the natives the use of fireplaces. Formerly nothing would have been found anywhere but these braziers and the miserable *scaldinos*, or open earthen pots of heated charcoal. I have even seen, at Pistoja in Tuscany, a bed heated with a *scaldino*. It was in the next room to mine, so I went to witness the operation.

The Pope's Swiss Guard, in their noble guard-room at the Vatican, keep themselves warm by standing round a great open brazen vessel filled with live charcoal. As I contemplated them, I thought of Simon Peter, at the palace of the High Priest in Jerusalem, standing with the guard, and "warming himself," probably, at just the same kind of fire, the "fire of coals"—*i. e.*, charcoal of the New Testament.

One may also see in Pompeii the shop-signs so common in modern towns. For example, the figure of a goat, or of a cow, to indicate the sale of milk; and so also the signs of various trades. Among them is a pictorial advertisement of a schoolmaster, found also at Herculaneum.

As one walks along the deserted streets of Pompeii, the eye is arrested by notices of municipal elections, with the names of the different candidates, which may still be seen upon the walls, where also the titles of the several guilds are

yet to be read. Italy, always famous for its fraternities, received them from ancient Rome. For Sir W. Gell, in one of his charming volumes on Pompeii, says :—"In this street was an inscription of the Fruitsellers; and it seems that there must have been a fraternity of almost every trade or profession."

Among these he mentions the corporations of Goldsmiths, Fishmongers, Woodmen, Carmen, Porters, Muleteers, etc.

Inscriptions, too, of a different kind may be seen upon the walls—scribbles, lampoons, personalities, scurrilities, and others of a still more objectionable character. Blackguards then, as blackguards now !

We have already noticed the similarity of mediæval shops in Italy to those of the ancient Romans at Pompeii. In the towns of the Riviera of Nice such shops are still to be seen—stone counters and shutters, with an entire absence of glass. For example, there are several of them in the old town of Mentone, in the "Rue Longue."

It is just the same with the kitchens. The Continental kitchen of the South is the kitchen of Pompeii, and it helps us to discover the kind of cooking which furnished Roman dinners—those of Lucullus for instance. For the old Roman, like the modern Italian, had the range of low arches supporting little hollow squares, for charcoal fires, upon which were fitted iron gratings for the stew-pans. There you see the various utensils of the culinary art, much the same as those in present use. There, too, stand the jars, large and small, as conspicuously as in the kitchens of modern Italy or of the East, their great size frequently putting one in mind of Hadji Baba and the Forty Thieves.

An interesting instance of old Roman economy struck me in connection with these earthen amphoræ. I found that one or two of them, having been cracked, were stitched in several places with wire. And good the mending has proved to be, to have lasted, as it has done, through the best part of two thousand years. I have seen the same thing at Nismes, and with as enduring a result, in some similar Roman pottery.

But the Italians do not merely follow the Romans in the method of cooking their food,—the food itself is of the same character as that of their predecessors : and to this fact the discoveries at Pompeii give ample testimony. One of the disinterred streets has been named "The Street of Fruits," from the stores of fruits which were found in it. Figs, raisins, chestnuts, plums, fruit in glass bottles—think of that, English housewives!—oil, lentils, hempseed, etc. : all these have come to light in abundance. Bread, too, has been found, and various other things, such as money, scales, and moulds for pastry. And quite recently the tablets of a Pompeian gentleman, containing his private accounts, have been added to this curious list. In the Pompeian pictures, again, the old Roman taste is represented by sausages, hams, onions, garlic, and other savory viands. In the Museum, one of the most curious relics of edible antiquity is some honey in the comb. With great interest I looked upon it—honey eighteen hundred years old !

The ancient Romans began their dinner with oysters : modern Europe has copied their example. As to the sausages, they delighted in them ; and let the

shops of Naples or modern Rome testify how truly the Italian people prove their descent in this point. Only see them, reader, on the eve of Good Friday—that is the best time, and the place the Piazza Navona at Rome, or near the Pantheon; for in those localities the shops of the *Pizzicaruali*, or porksellers are to be found. A season of fasting it is, to be sure; but those sausage-shops do not look like it, splendidly illuminated as they are, and with their savory and abounding goods arranged in varied and fantastic devices. Did one ever see such festoons of sausages as in modern Rome? But where are the pig's fed?

Oxford, the savor of thy sausages—how did it excite my undergraduate breakfast sensibilities! But the sausages of Imperial Rome: must not they have been, and still be, sublime? Perhaps; but I like the Oxford ones better.

CHAPTER II.

THE RELATION OF PAGANISM TO THE ROMAN CHURCH.

IN the the former chapter we illustrated the striking similarity of the secular arrangements and usages of modern Italy to those of the ancient Romans. That similarity may also be detected in matters connected with religious worship.

Paganism, or the rejection of the One God and the worship of other persons or things, is that to which the great masses of the human family have ever shown themselves inclined, and may, therefore, be considered to be the religion of human nature. And the element of Paganism, that in which it lives and breathes, is the material and the visible, and not, as is the case with Christianity, the immaterial and the unseen. Pagan worship is sensuous; that is, it belongs to the senses. Christian worship is not sensuous, but spiritual. For the object of Christian worship is God—a Being unseen, but revealed to faith by His Word, and not by sight.

There is, therefore, this distinguishing difference between Christianity and Paganism: that whereas the one is conversant with faith, the other is conversant with sense. "There be many that say, Who will show us any good?" "Show us good!" There is the voice of sense, of the sensuous or natural man, whether Pagan or baptized. And opposed to this voice is another, "Lord, lift Thou up the light of Thy countenance upon us." Such is the cry of faith, and of the spiritual man.

In these two voices we recognise the two religions of the earth: the religion of nature, which naturally belongs to all men; and the religion of faith, which belongs to but few: the religion of Cain and of Abel, of the unregenerate and of the saints, of the world and of the Church.

In the following pages we shall see that the Church of Rome, though she holds some essential truth, allies herself most closely, by her materialism, to the sensuousness of natural religion, and so symbolizes with Pagan worship, from which also most of her ceremonies are derived.

Another means by which she corrupted Christianity, namely, by the adoption of Mosaic ceremonial, I do not notice. Suffice it to say that we Christians

have nothing to do with Jewish ceremonies, or with temple-worship. Judaism was an infantine dispensation, the shadow of a Substance since manifested—that is, of Christ. It was but a voice, “the voice of one crying in the wilderness” of Heathendom. To the law belonged only beggarly elements long since done away in Christ. Woe to us if we seek to reinstate this effete dispensation! Christ is our “all in all,” and Christ is to be worshipped, not with ceremonies, incense, bowings, and prostrations, but with the heart.

Christ loved not ceremonies. He invented none; only, out of the many which He was accustomed to see going on around Him, He partially adopted, or rather adapted, two—Baptism and the Lord’s Supper. Both the rules and rites which He instituted for His new society were of the utmost simplicity, independent alike of place and of ritual.

I may, however, remark with respect to Jewish ceremonies in connection with Romish ritual, that I have been much struck by the little allusion made to them by Roman Catholic antiquarian writers. They freely refer to the Heathen origin of much in their Church, but to the Jewish element—so far as I have seen—there is seldom an allusion. And the reason I take to be partly as follows. While these ecclesiastical writers are well acquainted with the classical authors, they know their Bibles but little, or not at all. The writers in Picart, and Du Choul in his learned work full of classic lore, often refer Romish ceremonies to Heathen sources, but rarely ever mention Jewish rites. The inference, I apprehend, is that they were not acquainted with them.

It remains, therefore, a curious fact, that while Roman Catholics in England are apt to deem themselves insulted if one should refer any of their ceremonies to Paganism, their brethren on the Continent take quite a different view, and regard the adaptation of Pagan rites with satisfaction. To them it was a clever device on the part of their ancestors that they Christianized Heathen customs by appropriating them; so that, on this head, they have nothing in common with the feelings of our Roman Catholic neighbors. Ecclesiastics in Rome itself fully recognize what has been stated above, and rejoice in it.

It is more than thirty years ago since Hobart Seymour wrote the following words: “In England, Romanists are usually indignant when it is said that their ceremonies were originally Heathen. In Italy, on the other hand, that origin is claimed for them as a proof of the wisdom of a Church which has converted a Heathen people and their Heathen customs into a Christian people and Christian ceremonies.”—*Pilgrimage to Rome*, p. 228.

To have “a right judgment in all things” is good; and no doubt our Roman Catholic countrymen arrive at their more correct view of such a method of conversion through their intercourse with a people who are enlightened by the Word of God.

But the learned antiquarian Du Choul, “a good Catholic,” thus expresses himself:—“If we closely investigate the subject, we shall perceive that many institutions of our religion have been taken and translated from Egyptian and Heathen ceremonies. Of this kind are tunics and surplices, the crowns made by our priests, their bowings around the altar, sacrificial pomp, the music of the

temples, adorations, prayers and supplications, processions and litanies. These and many other things—*plusieurs autres choses*—which the folly and superstitious ignorance of the Heathen refer to their gods and deified men, our priests adopt in our mysteries, and refer to the One Sole God, Jesus Christ."—*Discours de la Religion des Anciens Romains, escript par Noble. S. G. Du Choul, Conseiller du Roy, et Bailly des Montaignes Du Dauphine : a Lyons, 1580 ; 4to, p. 339.*

The date of this book is about eight years later than that of the Massacre of St. Bartholmew (1572) ; so that our author may probably have witnessed the event.

He gives, observe, ten or eleven illustrations of our subject, and affirms that there are many others. And he is no mean authority, for Moreori writes of him that "he was of his day the greatest investigator into antiquity." He lived, too, at Lyons at a time when Roman antiquities were being continually disinterred.

There is a baptismal font in the cathedral at Naples, of which I had a careful drawing made many years ago. It was originally a large Bacchic vase, and upon it may be seen the masks and thyrsi which were formerly used in the worship of the obscene god.

A similar vase—but not so fine—was, some years ago, pointed out to me by the sacristan in the Church of the Bocca Veritatis at Rome ; and it, also, though once consecrated to Bacchus, is now used for the Christian rite of baptism.

These fonts present a good illustration of the way in which Rome unites Christianity with Paganism. Indeed, in the one at Naples a third element is introduced : Christian baptism is carried on by means of a Heathen vase surmounted with a Jewish apex, representing the son of Zacharias baptizing Jesus!

In the cathedral at Syracuse—where also may be seen many noble pillars which once supported a Heathen temple—there is a third antique font, cut from marble, of vast size, and exhibiting a Greek inscription.

And at Naples there is yet a fourth vase, the prince of all these Heathen vessels in beauty, though not in size. It is of Greek workmanship, and its material is white marble, the base being exquisitely sculptured in relief. No doubt it once adorned some Bacchic temple, but in later times it seems, like a well known Venus, to have been used by boatmen as a column for mooring their craft, and the hawsers have left their indelible mark upon its beauty. Subsequently, it became the baptismal font of the church at Gaeta, but at last found a more fitting home in the splendid Museum at Naples.

The subject of the sculpture is Mercury giving the infant Bacchus to the Nymph Leucothea, who gladly stretches out her arms to receive him. But her neck, as well as the body of Mercury, is sadly cut by the sailors' hawsers. Dancing fawns with Bacchantes playing on musical instruments attend their god and make up the total number of the figures to nine. There is a Greek inscription commemorating the fact that—"The Athenian sculptor made this."

(To be Continued.)

Reviews and Literary Notices.

John Wycliffe, Patriot and Reformer, "The Morning Star of the Reformation." A Biography, by John Laird Wilson.

We cordially commend this work, the latest issue in the admirable "Standard Library" of Funk & Wagnalls, to our readers. Very naturally from our standpoint we can have no other feelings than those of love and veneration for the Fathers of the Reformation. Theologians quote the Fathers of the early Christian Church, Augustine, Jerome, Ambrose, Chrysostom, etc., in support of their views, and Christian writers generally refer to them with admiration. Not less worthy of praise are the Fathers of the Reformation, Wycliffe, Huss, Luther, Calvin, Zuinglius and their co-workers who have done as much for Christianity as uninspired men could do. Corruptions in doctrine and morals had entered the Christian Church through the door of Rome. In every generation for centuries before Luther's time godly men tried to stem the torrent. They were unsuccessful because their efforts were comparatively isolated. John Wycliffe, the 500th anniversary of whose death the volume before us fitly commemorates this year, was the first Reformer who made his power really felt. The author of this "Life of Wycliffe" says in the Introduction, "It is generally conceded, outside of the pale of the Roman Catholic Church, that the Reformation of the sixteenth century was a good thing in itself, and that it has proved a fruitful source of good to the modern world. We owe much to Luther and to the Reformers of his own and later days—the men who made the Reformation a triumphant fact. But we are indebted also to the men who played the parts of Reformers before the Reformation—those men, but for whom the triumphs of the sixteenth century might not have been possible; and among those men, great and deserving as many of them were, it is no

exaggeration to say John Wycliffe stands lofty and alone. The first place is ungrudgingly given to Martin Luther; but it is given to him because he was successful in accomplishing the greater work, not because he was the greater man. . . . It was Wycliffe who, more than any other, sowed the seed which ripened into the Reformation harvest, both in England and in Germany."

Wycliffe died in 1384, 99 years before Luther was born. Our readers must see for themselves in this volume how various were the methods of work of the two great Reformers. One extract from Wycliffe's writings will show how he stood on the doctrine of transubstantiation. And we call the attention of our Roman Catholic readers to the fact that 500 years ago the best and most learned priests of the Roman Catholic Church protested against the idolatrous worship of the host, and took the same ground on the Sacrifice of the Mass that the writer holds to-day in common with all Protestants. "I maintain that among all the heresies which have ever appeared in the Church, there never was one which was more cunningly smuggled in by hypocrites than this (transubstantiation), or which in more ways deceives the people; for it plunders the people; leads them astray into idolatry; denies the teaching of Scripture, and by this unbelief provokes the Truth Himself oftentimes to anger." He appeals to Scripture, to the traditions of the early Church, to reason, to common-sense; and the answer which comes from every one of these separate sources is that the bread in the Communion Service is bread after consecration, as it was before. "He protests loudly against the delusion that the priest *makes* the body of Christ by his actions in the Mass."

The book is printed in the clear type and fine paper of the "Standard" series, contains 250 pages and is sold for 25 cents, paper cover, and \$1.00 extra paper, bound in cloth. It can be had at this office for the above price, free by mail.

BUSINESS NOTICES.

In connection with the Review of the "Life of John Wycliff," in the preceding page, we most cordially recommend to our readers the "Life of Martin Luther," the great German Reformer, and the "Life of Ulric Zwingle," the Swiss Reformer. These are companion volumes, published in the same style and at the same price as the "Life of Wycliff." The dearth of publications of this kind in handy volumes at a moderate price has long been felt. Now that the enterprise of such Christian publishers as Messrs. Funk & Wagnalls has brought them within the reach of all, we desire that they should have the widest circulation. The Government of Saxony has caused a copy of the "Life of Luther" to be placed in the hands of every Sabbath-school child in that country. We wish that every Sabbath-school and every home in America could have one copy each of these works. Even Roman Catholics read them with interest, and are enlightened by them. For a clear and lucid explanation of the causes and results of the great Reformation, and a view of the personal life and work of each of the Reformers mentioned, these works are the best in the English language. They can be had at this office, free by mail, for 25 cents, paper covers, and \$1.00, bound in cloth.

Mr. John Dougall, the venerable Editor of the *New York Witness*, has written the following Introduction to "Father O'Connor's Letters to Cardinal McCloskey :"

"The 'Letters' of the Rev. James A. O'Connor to Cardinal McCloskey, which are brought together in this volume, appeared serially in the *New York Witness*, and were, I have reason to believe, perused with deep interest by a large class of its readers ; as also by many Roman Catholic priests and laymen.

"I may add that I read with pleasure these instructive 'Letters' as they appeared, and hope that they will enlighten many readers in the future as they have done in the past on the questions at issue between the Church of Rome and the Bible."

JOHN DOUGALL, Editor *New York Weekly Witness*.

These "Letters" appeared in the *Witness* during the last four years, and last year were collected into the present volume. It has now reached a fourth edition, which contains several new "Letters," and is double the size of the first edition, having 192 pages. No better book could be put into the hands of Roman Catholics for their enlightenment and conversion, as it is written in a Christian spirit, while exposing the erroneous teachings of the Church of Rome. Exception has been taken to one of the "Letters," in which Cardinal McCloskey was invited by Father O'Connor to get married, if he had the good fortune of falling in love with some lady. A Roman Catholic friend wrote to say that such a "Letter" was an insult to the Cardinal, and that it ought to be left out in future editions. But the "Letter" remains in the volume, and has only to be read again by our friend to let him see that no good man could be "insulted" by marrying the lady he loved. The price of the "Letters" is, 35 cents, paper ; 50 cents, excelsior cloth ; and \$1.00, elegantly bound in cloth, gilt edge.

Address all orders for the above publications to JAMES A. O'CONNOR, 60 Bible House, New York.